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Two Sermons Delivered in Wiscasset, (Pownalborough) on the 9th of May, 1798

Alden Bradford

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Two
SERMONS,
DELIVERED IN
WISCASSET, (Pownalborough)
On the 9th of MAY, 1798,
WHICH
THE PRESIDENT OF THE UNITED STATES
Had Previously Appointed to be Religiously
OBSERVED AS A DAY OF
HUMILIATION
AND
PRAYER
THROUGHOUT THE UNION

BY ALDEN BRADFORD, A. M.

Minister of the Christian Congregational Society in that place.

Stand fast in the liberty, with which ye have been made free, and
be not entangled again with the yoke of bondage.

GAL. V. 1.

Our help is in the name of the LORD, who made Heaven and Earth.

PSALMS CXXIV. 8.

WISCASSET:

PRINTED BY HENRY HOSKINS & JOHN W. SCOTT,

1798.

S E R M O N

T H E

F I R S T.

II CHRONICLES, XX. 1st—————13th verse.

It came to pass after this also, that the children of Moab, and the children of Ammon, and with them other besides the Ammonites, came against Jehoshaphat to battle. Then there came some who told Jehoshaphat, saying, there cometh a great multitude against thee from beyond the sea, on this side Syria; and behold they are in Hazazon-tamar, which is En-gedi. And Jehoshaphat feared, and set himself to seek the LORD, and proclaimed a Fast throughout all Judah. And Judah gathered themselves together to ask help of the LORD; even out of all the cities of Judah, they came to seek the LORD. And Jehoshaphat stood in the congregation, in the house of the LORD, and said, O LORD GOD of our fathers, art not thou GOD in Heaven? And rulest not thou over all the kingdoms of the Heathen? And in thine hand is there not power and might, so that none is able to withstand thee? Art not thou our GOD, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend? And they dwell therein, and have built thee a sanctuary therein for thy name, saying, If when evil cometh upon us, as the sword, judgment, or pestilence or famine, we stand in thy presence, and cry unto thee in our affliction, then thou wilt hear and help. And now, behold the children of Ammon and Moab and Mount Seir, whom thou wouldst not let Israel invade, how they reward us, to come to cast us out of our possession, which thou hast given us to inherit. O our GOD, wilt thou not judge them? For we have no might against this great company that cometh against us neither know we what to do; but our eyes are upon thee. And all Judah stood before the LORD, with their wives and children."

A GREEABLY to the pious direction and commendation of our Chief Magistrate, all the inhabitants of this great nation, except the atheistical and impious, and those who are influenced by an obstinate spirit of party, assemble this day

day to *seek* the divine protection and blessing, and "to ask help of the LORD." What an august spectacle is here presented to the mind ! Though they are not all in one assembly, so that the eye might view this immense multitude, but are in various places, in comparatively small societies, for reasons of convenience and prudence, yet it is, in effect, the same to the imagination, which sees them all collected, at this time, to engage in religious service. The employment and the object of all is the same---to acknowledge their dependence upon God, and to implore his forgiveness and benediction. The united voice of America, this day, rises in devout, grateful, penitential, supplicatory accents to the great Ruler of nations, the Almighty Governor of the Universe. And the situation of our country demands this sacred service. Our rights are violated--our liberty is threatened--And though, perhaps, our country will not be invaded by a foreign army ; (but even this is not impossible) we are in danger of being greatly injured by the attempts of those, who are inimically and tyrannically disposed toward us, to introduce divisions, discord and confusion in our government and among the people, and to obtain authority over us.

THE conduct of a nation, to which we have shown a just and amicable disposition, is marked with injury and hostility towards our country, and indicates a determination to insult and oppress us, unless we will submit to the most degrading conditions, and unite with them in plundering, conquering and enslaving other nations. In this alarming and critical situation, it becomes us, as friends to our country, as friends to liberty, and

as friends to peace, to use all just and reasonable means to prevent this threatening destruction, and to defend and preserve our injured rights. For the only way to maintain peace with unprincipled men, to obtain justice, and to prevent further aggressions and injuries, is the display of a firm disposition and resolution, and energetic measures for self defence. When convinced, that we know our rights and are determined to maintain them, our enemies, who regard nothing but power, and who appear disposed to oppress us so long as it shall be for their interest, and we tamely submit, will cease from acts of hostility ; and they will be led to respect, or they will fear to injure us.

EVERY *just and reasonable* method, we observe, it becomes us to adopt, to repel the hostile aggressions of those who would prostrate our rights and destroy our tranquility, to promote their own ambitious, avaricious views. With this object in view, and thus determined, we shall, if we believe in the existence, providence and moral perfections of God, humbly and penitently implore his gracious interposition, his protection and blessing.--- Did we indeed deny, that God governs the world, and suppose, that he had left its affairs to chance, or fixt them in blind fatality, we should not think it of any avail to seek divine direction and support. But acknowledging, as I believe the greater part of Americans do, the moral government and overruling Providence of the Deity, it must appear reasonable to them "to ask help of the LORD," and to commit their cause to him. Their safety, prosperity and happiness, they are convinced, depend ultimately upon God, who rules the hearts and the actions of men, and governs the world in righteousness.

righteousness. And to him, therefore, they seek for protection and deliverance, from considerations of the reasonableness, the duty and efficacy of this devout service.

WE believe that all things are under the direction and controul of the Deity, and that we are entirely and constantly dependent upon him for every blessing. Thus we have the practice of praising and praying to God, at stated seasons : And in times of distress and danger to unite, on some particular day, in supplicating the divine aid and protection. We have the example of our worthy ancestors, the first settlers of the country, to recommend this practice. In times of public difficulty, when calamities existed, or judgments threatened them, they humbled themselves before God, and sought his favor and assistance. Trusting in the justice of their cause, they appealed to Heaven : Their prayers were heard, and deliverance was granted them.

AND in all christian countries, this pious practice has prevailed. Indeed it has been adopted by all heathen nations. Though they are erroneous and superstitious in some of their opinions, and ridiculous in some of their ceremonies on such occasions, and in all their religious worship, yet they preferred their prayers to the gods for protection and safety. And this very general practice proves that it is the dictate of uncorrupted reason to seek to him, who, we believe, rules and governs the world, and all the affairs of men, for help and deliverance.

EVERY

EVERY one who receives the bible as the word of GOD must acknowledge the duty and the efficacy of prayer. There are many examples to this purpose recorded in the inspired scriptures ; and it is also repeatedly declared, that we ought to pray to GOD ; and if we be humble and sincere, that we shall be delivered from the evils, which distress us. The duty and the efficacy of prayer was taught by CHRIST and his apostles ; by the prophets and holy men under the Mosaic dispensation. The story of Jehoshaphat, King of Judah, besides many others, to this effect, is particularly recorded. When informed that a great army was coming against him, he assembled the nation to unite in " seeking help of the LORD." At the command of Jehoshaphat, the people abstain from their customary, secular occupations and business, and join in religious worship. They profess repentance for their sins, acknowledge the Providence and the greatness of God, and implore his interposition, that he would save them from the power of their enemies. Jehoshaphat himself leads in this sacred service, and prays to God before all the people. How happy is a nation, whose rulers are men of religion and piety ! It is, I conceive a great blessing to America, and a pledge of our safety and welfare, that many of our rulers and magistrates are virtuous and religious characters. Notwithstanding it is a truth not to be disguised, that many people in this country both among the higher and lower classes, and some in places of public authority, are unprincipled, irreligious and licentious---and this is exceedingly to be lamented---yet it is my decided belief, and which I am not ashamed to avow, that the justice of our cause, the religious character and pious prayers of the people in general are the warrant
for

for our safety and prosperity. I believe nothing else will save us. It is those who fear God, who acknowledge and serve him, and seek unto him, who will be saved; while those, who believe not in Providence, nor regard justice, however numerous and powerful, will be defeated.

I AM sensible that men, who have no religion themselves, are apt to consider all regard to the subject by those in authority as hypocrisy and political *finesse*. All acts of devotion and religious worship, in compliance with civil authority, of course, are ridiculed by such men.---And in the present case, I find, similar sentiments are advanced by some persons. But by what characters is this impious conduct discovered? If charity did not impose silence, the answer would not hurt the cause of religion, nor of government. The opposition of some men is no discredit to a cause; nor does it prove it unjust.

FOR myself, I am fully persuaded of the sincerity and the laudable motives of the President of the United States, in recommending to the people to join in humble prayer and praise to God, and in penitently confessing their sins, now that we are injured and distressed, and threatened with still greater calamities. He has always sustained a religious character. And in the beginning of the late war with Great Britain, he professed the same sentiments, and advocated the propriety and duty of the people's publicly seeking to heaven for success in their political concerns.

BUT notwithstanding the bible declares the duty and efficacy of prayer, and though many professedly wise and learned men have acknowledged this,

this, yet some persons pretend to consider prayer unreasonable and ineffectual. It would seem that these persons must be atheistical, and deny the being of God; or, which is very little different, must suppose that he does not order and direct events, which take place, nor notice and govern the conduct of men. But this supposition is derogatory to the moral perfections of the Deity, and cannot be admitted.

THE same infinite intelligence and power, which created, are necessary to preserve the world, and to prevent mankind, who are free agents, from producing universal disorder and confusion, and from counteracting the wise and righteous designs of the Supreme Ruler of the Universe. The power, which formed, is necessary to sustain nature—and the wisdom, which planned, is requisite to direct and regulate the moral system, and to maintain justice and order.

THE material part of creation, which has no inherent, no voluntary power, is subject to fixed laws, according to which things take place in a certain way, unless changed by the immediate interposition of God, who ordained those laws, and by whose almighty power they are kept in constant and regular operation. Intelligent beings, like men, who have a degree of freedom, are governed in a very different manner. They are indeed under a law—but it does not force them and keep them just in the same course, as the laws of nature do the vegetable and material world. They act for themselves, and according to their various wishes, views and desires. God notices their conduct, and will judge them by the rules of equity and righteousness. If he does not, there is an end

to his government of the moral world. For this cannot be governed in the same manner, as the natural world is.

THERE are undoubtedly certain general principles and rules, to which men are subject, and according to which they must act. God will prevent them from overturning his system of righteousness and the designs of his providence. He governs the world in the most wise, just and equitable manner. And in order to this, it is true, that he will restrain, in some degree, the wicked actions of impious men. He will stop them in their career of wickedness and injustice, when they would proceed beyond certain limits, to which he permits them to go. He brings good to the world from their evil plans and conduct; and he suffers them not to pass the bounds, which he has fixed. But a degree of freedom they certainly have, and therefore must be governed in a manner different from unintelligent matter, or nature.

FROM considerations of this kind, we are led to believe in the providence; i. e. the moral government of God over the affairs of men. Though he has not subjected them to a particular mechanical law, which obliges them to proceed in the same course of conduct, yet he influences, directs and controuls their actions so far, as that they shall not destroy the order of the world. And this shews the propriety and necessity of his interpositions with respect to human concerns. And as the divine government of nations and mankind is in a righteous and just manner, we are persuaded that God will appear for the safety of those who are oppressed and injured; or that he will so order and direct things, that they shall be delivered and prospered.

THERE

There may be exceptions to this rule---rather there may *appear* to us an exception, when a wicked nation is permitted to succeed against a people, which we may suppose less guilty. But this position proves no departure from the principle we advanced. For the country oppressed and conquered may, on the whole, be worse than the nation by whom it was overcome, though we do not perceive it ; or though the successful nation exceed the other in some particular vices. And we should remember also, that when a nation deserves punishment, it is not unjust to permit another still worse to afflict them, any more than to send the judgments of pestilence, famine, or internal anarchy and domestic war : And this nation which was used as the instrument to punish another, will soon afterward be afflicted with some calamity to punish it for its oppressions and vices. A political system, which has long been degenerating, and growing more and more oppressive, although the people in general under that system are civilized and not uncommonly wicked, may be permitted to be overturned by a set of men very licentious and cruel : And therefore, we are not hastily to conclude, that these men are worthy, because they are successful : And we may expect that they will soon be punished in some way for their wickedness. Although confusion and evil for a time prevail, we must suppose that a state of things will take place far preferable to the system, which was set aside.--And if we believe that God rules the world in righteousness and wisdom, we must conclude that he directs and will govern these things in such manner as to preserve and promote the general good of mankind.

WE cannot, therefore, conclude from any instances, which may at first appear to be exceptions from the principles and the reasoning above, that the Deity does not exercise a constant Providence over the affairs of men. But when we reason upon the subject, and consider the moral perfections of the Deity, we are led to adopt the sentiment advocated ; and the general face of history confirms the idea.

THIS doctrine of the righteous, overruling Providence, and moral government of God, in ordering and directing all the affairs of mankind, fully justifies the practice of prayer ; and indeed shews it to be a duty, and that it is effectual. If God notices the conduct of men, and governs them accordingly ; if he is pleased with goodness and virtue, and will interpose, or order things for the benefit of those who practice them ; then prayer, when sincere and accompanied by a truly devout, penitent and religious frame of mind,* must be acceptable

* "It is easy to see that the notice which God may be pleased to take of our prayers by granting us blessings in answer to them, is not to be considered as a yielding to importunity ; but as one instance of his acting agreeably to reason, or his suiting his dealings with us to our conduct. Nor does it imply that he is backward to do us good ; and therefore wants to be solicited to it, this is no more implied in the case of prayer, than in that of repentance, or any other instance of good conduct, when considered as obtaining for us blessings and favors. God is always ready to do us all possible good ; but there are certain conditions on the performance of which the effects of his goodness to us are suspended. There is something to be done by us before we can be proper objects of his favor ; or before it can be fit for him to grant us particular benefits. We have a part to act, and duties to discharge, which, if neglected, cannot but deprive us of his blessing, and leave us unhappy."—Dr. PRICE on Prayer. "He who is possessed of proper affections to the Deity will seek the reasonableness of prayer : He will be necessarily disposed to it, and incapable of restraining from it without doing violence to himself. A person who with due attention and a right spirit considers God as his Maker and Preserver, the Parent

acceptable, and the mean of securing the divine protection and blessing. And it is sincere prayer only that can be considered as efficacious. When as individuals, or as members of society, we pray for favors, and at the same time are grossly vicious, and do not repent and resolve to amend our ways, we cannot justly expect to have our petitions granted. But when sincere and humble prayer, the effusions of a penitent and pious heart, and which supposes virtuous dispositions and resolutions, although the past conduct has been criminal ; when this is offered, there is the greatest reason to expect forgiveness and favor. Surely they who seek and ask a blessing are more likely to receive it, than those who do not request it ; especially when the petition proceeds from a religious and virtuous disposition ; and is joined with grateful acknowledgments and purposes of future goodness.---Neither reason nor revelation give any encouragement for the answer of prayers, which arise merely from the sufferings and fears of those who offer them, without any penitential feelings, or resolutions of amendment. It is upon the idea that prayer proceeds from a truly devout and penitent and religious spirit, that we plead for its efficacy.

It

Parent of the universe, the Disposer of all blessings, and the Source of all happiness, cannot fail to direct his heart to him in humble and fervent supplications. The love of God in the soul and prayer are inseparable. No one who has a just perception of the dependence of all things upon God, and considers the excellence and amiableness of his nature, can help addressing him in prayer and praise. No one who knows what he has done to offend him, who sees himself left without his protection, and is conscious of his innumerable wants can avoid flying to him for succour and mercy. One proof of this arises from the fact that there are very few who in times of danger do not look up to God for help. It is the voice of nature at these times that God is to be prayed to ; and indeed, in general, at all times it appears to be the ineluctable sense of mankind that prayer is reasonable."—*Ibid.*

It is highly necessary, then, my brethren, that we join, with our petitions to Heaven for protection and safety, a humble, penitent and grateful disposition, and that we resolve to live in obedience to God, upon whom we are entirely dependent, and to whom we are indebted for every possible blessing. While we live in practices of iniquity and vice, we cannot justly expect that Heaven will favor and prosper us : And though perhaps we are not, as a nation, so irreligious as those who appear to be aiming to oppress and enslave us ; yet, if we do not repent and turn unto the LORD, they may be permitted to punish us for our prevailing iniquities--And afterward they will be recompensed for all their wickedness.

We certainly have need of repentance and reformation. It is the declaration of the civil, as well as ecclesiastical rulers, it is evident to every person of reflection, that vice has greatly prevailed in this country within a few years past. Not merely a careless indifference with regard to religion and its ordinances ; but gross and habitual iniquity abound. The plainest duties of reason and nature are violated, and many shameful and pernicious practices prevail. And how can we expect that God will hear our prayers, or continue to us our rights and privileges, except we repent and reform ?

It is our sins which are the procuring cause of our troubles and distresses. It is by the righteous permission of God, who directs all events, that we are thus oppressed. Our prosperity has led us to forget God, and has hardened us in sin. While we reflect upon our past misconduct, let us exercise the deepest humility and penitence before God.

And

And let us cultivate more and more the spirit of the gospel, which is a spirit of piety, righteousness and charity.

I TRUST none of us, my fellow citizens, wish ill toward any people, or nations, or harbor revenge and malice toward them. We shall not be so impious, as to pray for the destruction and distress of our enemies. We wish and pray, that we may be in safety, and our rights and privileges preserved uncorrupted: But we wish not the ruin and degradation of others to aggrandize our own country. Our desire and prayer are for the happiness of all men; that justice and peace may universally prevail.---Though we have been greatly injured and distressed by a foreign nation, to which we had shown more friendship than to any other country on earth, we have pursued no measures to retaliate; we have only fought to maintain our freedom and independence. Their liberty and welfare, we still desire; and our only aim is to defend and support our country's injured, violated rights.

BUT let not our enemies suppose, that we are so superstitious, as not to employ the means, and use the power, which God has given us for our defence and safety. They will find themselves mistaken, if they think we are such a dastardly and superstitious race, as they have so easily conquered in popish countries. No---Though we make our appeal and our prayer to Heaven, and trust in the protection of the Almighty Ruler of the world, "who rides in the whirlwind and directs the storm," who does his pleasure in Heaven and on earth, and who is the guardian of suffering virtue,---though we publicly and boldly
avow

avow this pious sentiment, and declare, that we expect deliverance from God only, in contradiction to the impious boastings of our oppressors ; yet we know how to avail ourselves of all the powers and means, with which Providence has favored us, to withstand the attacks of those, who are plotting our distress and ruin. Not that we expect our own power or arm will save us : " Our salvation is of the LORD." But we do expect that God will assist us in the way of our own endeavors to defend ourselves. And let us determine to convince our enemies, that we will not tamely surrender up our rights to any nation, nor to any tyrants---that we will unitedly oppose them with all the wisdom, strength and energy we possess---that Americans know how to value, and that they will defend their liberty and their country's welfare to the utmost of their ability.

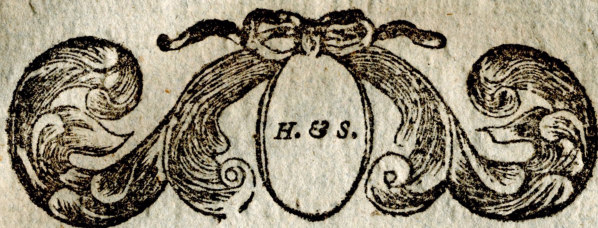
WE would not threaten ; but we will stand firm, and repel the hostile conduct of our insolent oppressors. We feel confident, that right, reason, justice, equity and Heaven are on our side. Instead of injuring, we have befriended the French nation in every prudent and reasonable way. We have not, 'tis true, submitted to their extravagant desires in all cases : Had we done it, we should have been involved in war long before this time. And this is the only cause of complaint against us. We have not rashly precipitated the country into war with other nations, as they have wished. And now we are injured and oppressed for this prudent conduct. Certainly Heaven will defend us ; and save us from the calamities, which threaten us. " God can save by many or by few." He can *counteract the mischievous devices* of our enemies, and *turn their councils into foolishness.*

isbness. And I trust, he will disconcert their oppressive and cruel designs ; and dispose them to a just and pacific conduct toward us.---To this purpose, let us pray.

O LORD, GOD of our fathers, thou who art GOD in Heaven, and who rulest over all the nations and kingdoms of the earth, who hast all power and might in thine hand, so that nothing can withstand thee, who orderest all events, which take place, who dost govern the world in righteousness, who turnest the hearts of men as thou plearest, and bringest good out of evil ; who didst drive out the heathen of this land before thy people, and hast delivered them from all their oppressors, and who hast caused us to know and honor thy great name ; look upon us, we beseech thee in our present affliction, and command deliverance for us. In thee, O LORD, we put our trust. Our salvation is in thee. Direct our rulers to pursue wise, just and prudent measures. Give unto all the people a spirit of penitence and righteousness---and may they be united in the cause of justice, liberty and humanity. Dispose our enemies to a just and pacific conduct toward this country. And cause that truth, righteousness and peace may universally prevail. But if it be decreed in thy righteous Providence to send war and the sword among us, for the punishment of our sins, may we submit with penitence to the rod of discipline, and learn to sin no more. Hear us, O LORD, and do more for us than we are worthy to ask, for thy mercies' sake, in JESUS CHRIST, our Great Mediator and Redeemer ; through whom to thee be ascribed the power, majesty, dominion and glory forever,-----AMEN.

ERRATA.

Second Sermon.—Page 2, 3d line from bottom, for *clergyemen* read *clergyman*.—Page 6, 2d line from top, for *good* read *kind*.—Page 8, 4th line from top, for *cherish* read *cherishing*.—Page 26, 10th line from top, for *right* read *rights*.



S E R M O N

THE

S E C O N D :

CXXXVII PSALM ; 5th and 6th VERSES.

" If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth ; If I prefer not Jerusalem above my chief joy."

I DO not myself, and I trust the audience, which I address, will not think an apology necessary for urging the duty, and endeavouring to rouse the spirit of patriotism. It is at all times proper to consider our obligations to love our country, and to wish and seek its welfare. This is our duty especially in seasons of public difficulty or danger, when calamities exist, or threaten our country.

A

OUR

OUR present situation is alarming, *hazardous* and *afflictive*. Already we have been greatly distressed and injured---our rights have been invaded and violated---and the hostile conduct of a foreign power towards us plainly indicates a plan to subjugate and enslave us, or to destroy our national sovereignty and independence. Our country thus exposed and threatened, there is peculiar and urgent necessity for true patriotic principles and exertions. Patriotism is our duty, as men and as christians. It is of moral and religious obligation. I shall not apologize then for introducing the subject, and advocating it at the present time.

I HAVE not to learn, that some men deny the clergy the right ever to discuss political subjects, or to interfere with civil, national concerns. It is to be observed, however, that this is said by those whose political opinions and measures the clergy disapprove and oppose. Those very men, who are the loudest and the most severe in condemning the clergy, when opposed to their system of politics, are decidedly and warmly in favor of their treating upon the subject, whenever they are in the same sentiments with themselves.--- They even urge it as a duty for the clergy to discourse upon political and civil affairs, if their opinions are the same as their own---to bear testimony against tyranny, and to advocate the cause of civil liberty. And whenever sentiments congenial to their own are delivered by any of this order of men, they are indefatigable in their exertions to give them publicity, and to distribute their writings through the community.--- The clergymen, who publicly recommends their system, receives the highest praise, which language can bestow ; and in the same breath, those who dis-
fer

fer from them, and have the firmness to speak their sentiments, are loaded with every epithet of reproach, of abuse and malicious slander. They can patiently hear a philippic against those who dissent from them in opinion, be it individuals, or the government : But if their politics be censured by the clergy they are violent against them, and complain of their departing from their proper sphere, and interfering with a subject which belongs not to their province.

If it were necessary to reason with prejudice, it might be observed, that politics is included in the science of morals. It is the application of moral principles and maxims to civil and national affairs. With the general principles of politics, the teachers of morality and religion are peculiarly concerned. It justly belongs to them to advocate the cause of rational freedom---to warn the people against tyranny, on the one hand, and licentiousness and anarchy on the other---to inculcate submission and obedience to all lawful, constituted authority---and to bear testimony against national vices, which provoke the judgments of a righteous Providence.

THE clergy are to be blamed when they vent personal abuse against individuals, and think to screen themselves in the accustomed sacredness of their profession. Such conduct as this very illy becomes them : And they ought to be willing to submit their sentiments to candid discussion ; and to assert nothing, which they cannot defend before the tribunal of their fellow-citizens.

BUT,

BUT, perhaps, these observations, connected with the subject proposed now to be considered, will be thought unnecessary. No person, it may be said, whatever are his political sentiments, will deny the propriety of pressing the duty of patriotism from the pulpit. It is possible, however, some observations may be advanced, the truth of which every individual does not admit. I have only to observe, that I am acquitted in my own mind, as I consider them just and important; and it is not my intention to wound the feelings of those who may entertain different sentiments.

THE obligation to Patriotism, or the love of our country, arises in part from the social nature and state of man. The obligation is strengthened, as it respects Americans, by the consideration of the very valuable privileges civil and religious; which are enjoyed in this country.

SUCH is the nature of man, such the weakness and dependence of individuals, and the liability to suffer oppression and injury, that we are induced to form into societies to provide for our defence and welfare, and to maintain justice between man and man. Thus every individual has the collected strength of the society, to which he belongs, for his protection and safety.

THIS is the great object of mankind in forming into society. There is then a close relation between every person and the community or society of which he is a member. Whatever concerns the society at large, concerns every individual. Individual members are interested in the safety and welfare of the community. If a nation suffer, the inhabitants must also

also suffer. If the nation is in prosperity, the people will rejoice and be happy. They have one common interest. Every individual citizen is a *part* of the whole community. If some members are injured and distressed, the others will soon if not immediately, in some degree, be distressed likewise. It is therefore evidently natural, it is proper and right, that the members of a society should wish and seek the prosperity of that society ; and that the inhabitants of any nation or country should love their country and exert themselves to promote its welfare. If self preservation or self love be a natural principle, and be innocent and proper, as it is in itself and when regularly exercised, then it is proper and our duty to wish well to our country ; and to endeavor to secure and to advance its interests. As we love our families and our neighbors, so, in some respects, though not in the same degree, we ought to have a friendly affectionate desire for the happiness of the whole community, to which we belong, and to interest ourselves in the general welfare.

It is not only natural, it is our duty to seek the happiness and to provide for the comfort of our families. We are also obligated, though the obligation is not so strong, to wish and to do good to our neighbors ; to consult their convenience and to promote their welfare. The obligation, I said, is not so strong. It is as really our duty to love our neighbors and to seek their happiness, as it is to love and to seek the happiness of our families. The only difference is this---A man's family is dearer to him than are others of his fellow-creatures : And it is his duty to look to them first--and if he is able to contribute to the comfort of his own family only, he should do it, and not neglect them to provide for the happiness of others. Next to his own family, a man ought to seek the com-

fort and advantage of his neighbors. Not that a person is justified in *confining* his good offices and good wishes to his neighbors or to his family. We ought to love and respect persons according to their worth, and to assist them according to their necessity. But all circumstances being the same, it is our duty to attend first and particularly to the welfare of our families ; and then of our friends and neighbors, in preference to strangers and foreigners. And it follows from this mode of reasoning, that we should wish and seek our country's prosperity, in opposition to the encroachments and triumphs of other nations, whose views are hostile, and whose conduct is injurious and unjust toward us. We ought to prefer the welfare of our own country to that of all others, and to resist every attempt to invade its sacred rights. As our country engages, and is obligated, to protect and defend the citizens in the enjoyment of their rights, so we, the citizens, are bound to exert ourselves for the general good of the country.

WILL it be objected to these observations, that they tend to promote a selfish and contracted spirit, which is inconsistent with the principle of benevolence and philanthropy ? Certainly, it will not be supposed, that I would contend for the improper exercise of the principle of self-love ; nor, that, in urging the duty of patriotism and recommending this virtue, I would be understood to advocate a spirit of indifference, much less of hatred and retaliation toward any country, or any of the human race, however they may be separated from us by climate, opinions or manners.

It is unjust to argue from the abuse of a principle or sentiment, against the principle itself. It will not be denied, that some persons are criminal in *confining* their
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their affection and good offices to their families, or to a small circle of friends or neighbors and in refusing their good wishes and kind assistance to strangers, and those with whom they are not closely connected. He does not deserve the name of *man*, who is indifferent to the welfare and happiness of any of his fellow-beings ; and especially, if he harbors ill-will against any, or injures them, with a view to aggrandize himself or family ; or who will seek the distress and ruin of another country to enhance the prosperity of his own. Truly censurable is that narrow and contracted spirit, which has unhappily greatly prevailed in the world, of seeking the prosperity of our friends and country to the degradation, the injury and the destruction of other persons or nations ; which has actuated many to *confine* their good wishes and friendly assistance to those of the same family, city, community or country with themselves, and to hate, to distress and to injure the rest of their fellow men. Happily for mankind, a more liberal, benevolent spirit is discovered at the present day. We ought to consider all men as our brethren, and to do good, as we have ability, to the whole human race. But it is not inconsistent with this obligation, to attend particularly to the welfare of our families and neighbors, and those with whom we are closely connected, and to whom we are indebted for reciprocal aid and assistance. It would be criminal to neglect providing for the happiness of those, whom Providence has made dependent upon us, and those who are mutually engaged to assist and support us. And it would be idle as well as criminal, to be indifferent to their welfare, with the plea of an intention to promote the happiness of the world at large. Our abilities and our relative situation do not admit of such conduct. In general, we do the most good to mankind, and it is our duty to provide

provide for the comfort of those, with whom we are connected---though we are not, with any view, to distress and injure others, or to disregard their interest and their wants, when it is in our power to assist them.

It is clearly then our duty to interest ourselves in the happiness of the country or community, to which we belong, and to seek its safety and prosperity.--- Without wishing to injure or cherish hatred against any other nation, we ought to love our own country, and to contribute our exertions to secure its welfare and glory. Fired by a noble and patriotic spirit, especially when our country is in danger, we should devote our abilities to the general good, in which is included our own, our families' and our neighbors' happiness. Those who are inimical towards us, who are oppressing and injuring us, and who are attempting to degrade and enslave us, we should endeavor to convince of our firm and zealous resolution to repel every weapon formed against us, and to support, to the utmost of our ability, our country's rights.--- We should show them that it is the full purpose of our souls to defend our families, our children, our lands, our household goods, our civil and religious privileges, and that liberty and independence, which God has given us.

PATRIOTISM has been respected and celebrated as a virtue of no ordinary merit in every age and nation. It has been approved and inculcated by philosophers : it has been applauded by the general voice of mankind. It is not the thirst of lordly Princes for conquest and domination, whose ambition has led them to rob and conquer foreign nations. and to build
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up their own country, or more properly themselves, upon the ruin of others, to which I would give the hallowed epithet of *Patriotism*. Nor have I reference to the extravagant and fulsome praise bestowed upon successful tyrants and conquerors by their venal, unprincipled courtiers, when I assert, that those who have loved their country and fought its welfare have received the applause and veneration of their fellow men. But we place those on the catalogue of Patriots, who, when their country was oppressed and endangered, have rose with zeal and energy to support their injured rights, and to resist the insulting foe.--- The impartial voice of philosophy and reason has sanctioned the praise which has been given to persons of this noble character. History has embalmed their memories with the most grateful incense ; and succeeding generations reflect upon their sublime virtues with respect approaching almost to adoration.

AND who more justly deserve the meed of exalted praise, than those magnanimous spirits, who have bared their bosoms to the weapons aimed at their country's welfare, and "received a copious death" ? Or those, who with undaunted courage have broken the chains, which ambitious and avaricious tyrants were forging for their fellow-citizens ? If contempt of dangers and contempt of death, with the view of procuring important benefits to their countrymen, and of averting distressing evils ; if a readiness to expose themselves to the most certain hazard to defend their dearest rights can entitle men to respect and gratitude ; then Patriotism will receive our highest approbation, our warmest applause. The noble sacrifices, the

virtuous struggles of Fabius and Cincinnatus, of Brutus and Cato, citizens of ancient Rome, and of other Patriots in former and later ages have been recorded in strains of eulogy by the faithful historian, as heroic friends to the cause of humanity ; and the mind dwells upon the recital with delight and rapture. We also in America can boast of many of our brethren, who have jeopardized their lives in the cause of liberty and of their country's rights : And the respect and gratitude, which they have received from their virtuous fellow-citizens is proof that their patriotic exertions are highly appreciated. At his country's call, when oppression and despotism, with gigantic steps, were trampling upon her sacred rights, the IMMORTAL WASHINGTON advanced in the front of danger to defend the expiring germ of freedom, " nor valued his life dear to himself," that he might save his countrymen from cruel, ignominious servitude. He spurned the proffered wealth and honors of the enemies of his country, with which his virtue was secretly endeavored to be corrupted : Rather than enjoy the pleasures and luxuries of a foreign court ; he chose to suffer affliction and poverty with his fellow-citizens ; or nobly die in support of their valued rights and liberties. And his patriotism has been rewarded with the praise, the esteem and veneration of all true Americans.

Not only does Patriotism appear highly proper, commendable and meritorious, from a view of the social nature and state of mankind, and from the consideration, that it has been universally approved, respected and celebrated as a noble virtue ; but it is evidently agreeable to the spirit and genius of christianity.

It is not indeed, particularly enjoined in the gospel : Neither is it condemned : And we cannot justly conclude from the silence of Christ upon the subject, that it is inconsistent with the benevolent and sublime principles of his religion.--- I know it has often been objected to christianity, that it does not inculcate *patriotism*. The christian religion is also silent respecting the subject of *friendship*. But this proves not that the system is imperfect. For the principles inculcated by Christ extend to every case within the sphere of morality and virtue. Those who have the spirit and govern themselves by the principles and precepts of the gospel will be the best of friends, and the best of citizens. " Every thing which is just, true, pure, honest, amiable and truly honorable and virtuous," they will be careful to practice. Men who are actuated by the christian principles of benevolence, will not indeed *confine* their affection and good wishes to their particular friends ; nor love their countrymen to the exclusion of the rest of their fellow-creatures. We are forbidden to injure, or to hate any of the human race : And are expressly commanded to do good to all, whether relations or strangers, friends or foes. The gospel inculcates a most generous and diffusive philanthropy. But it does not destroy the ties of nature and society. Though we are to love all men, yet those, with whom we are particularly connected, and with whom we are united by one common bond of protection and assistance, deserve the *first* place in our affection, and their welfare we ought particularly to desire and seek.

We need only recollect, that the Jews were generally given to a spirit of revenge and retaliation,
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and thought it commendable to hate all others, to see the propriety of Christ's repeated injunction to extend our regards, our good wishes and kind offices to all mankind. It is also true, that all nations have been, more or less, of this contracted, unsocial spirit. The advice of our Savior to a general and unconfined benevolence is therefore exceedingly useful, and happily calculated for the peace and welfare of men.

THE consideration of the peculiar circumstances of the Apostles and primitive christians, in connection with the idea that men are generally too apt to resist any evil done them beyond the limits of right and justice, and to return injury for injury, will also lead us to a proper construction of the precepts in the gospel to submit to injustice and oppression, and not to repel the violence offered us, without supposing that self defence, or resistance are generally unjustifiable. These precepts can signify no more than this, that we cultivate a meek, submissive, pacific and forgiving spirit, and suppress all malevolent and revengeful passions---that we should rather *suffer* than to *do* wrong, and that we should not injure others, because they had injured us. And this is very rational, and very commendable.---But surely, because I must not return evil for evil, nor endeavor to injure even my enemy, it follows not, that I should be criminal, in general, for attempting to defend my life, health, property and privileges, when unprincipled men were endeavoring to deprive me of them. It is my duty to preserve these blessings, should any one offer to wrest them from me. So with respect to the love of our country ; tho' we ought not to engage in war, with a view to
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make conquests, to increase our territory, or to aggrandize the nation, to which we belong, it plainly appears our duty to resort to means to defend our country, when its rights and liberties are invaded, and to repel force by force.

THE construction we have given of the christian precepts of forbearance and benevolence is sanctioned by the conduct and example of our divine Master. Though the benefits of his ministry and sufferings were not to be confined to the Jews, but to extend to all mankind ; yet the former nation was first favored with his instructions and doctrines. His own countrymen had the benefit of his immediate preaching and his personal labors, though we readily acknowledge that it was his design from the beginning, that his gospel should be published among all nations. St. Paul discovered the same rational, consistent, benevolent disposition. Notwithstanding his commission was particularly to go to the heathen, idolatrous world, yet he often labored for the conversion and happiness of his countrymen, the Jews. He often preached and wrote to them--- " It was his heart's desire and his earnest prayer to God for them, that they might be saved." Nay, " he even wished he might be separated from the Church of Christ," if this would promote the salvation of Israel.--- And this disposition, if not the same, is nearly allied to a spirit of patriotism. By this magnanimous and noble principle also, were Moses and David and other worthies in the ancient Jewish nation inspired, who were zealous in their wishes and exertions for their country's welfare. Moses chose rather to partake of persecution and affliction with his brethren, than to enjoy the splendors
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of nobility in any other nation. And the passage selected for our text is the effusion of some patriotic spirit among the Jews ; “ *If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth ; If I prefer not Jerusalem above my chief joy.*”

THE consideration of the very valuable privileges civil and religious, which we enjoy in the United States of America, strengthens our obligations, my fellow-citizens, to love our country, and to seek its welfare. In addition to the common ties of nature, which render it proper, that we endeavor to promote the prosperity and happiness of the nation, to which we belong, and of which our families, relations and friends form a part, there are many circumstances, which make it our duty to exert ourselves for the defence of our beloved country, against the hostile conduct of those, who would change our laws and forms of government, and usurp dominion over us. Surely we have privileges worth preserving : And if we do not endeavor to maintain them inviolate to the country and its future inhabitants, we shall be treacherous to the sacred cause of humanity. We shall be criminal in the sight of heaven.---America is the land of liberty. This fair offspring of light, of reason and religion, which never before visited any nation on earth, unless deformed by the rude hand of ambitious men, has at last allighted upon our happy shores, and here found a cordial reception, a secure assylum. True, rational freedom is the inheritance of Columbia's favored sons. We have all that liberty, which is consistent with a state of society ; an object, which good men have

have contemplated in idea ; but which they have thought never could be enjoyed in this world.--- There must be government, and there must be authority to maintain order and justice among men. And we must submit to be ruled, and in some cases restrained for the sake of protection and safety, and security in our rights. Our governments are the freest that can be, and yet have order and justice maintained. They are formed for the defense and welfare of the people. Authority is lodged in the hands of men, whom the people chose should govern : And the power, which they are to exercise is expressly defined. So that in effect the people rule themselves. It is law and not individuals, which governs. " Our civil constitutions unite and establish liberty with order." There is authority, without tyranny ; and subordination and obedience, without slavery.

In justice to ourselves, to our children, and to mankind, we ought to support our valued rights and privileges, against the encroachments of ambitious men. Should we tamely submit to the usurpations and despotic measures of those who wish to wrest from us our liberty, and to destroy our free and happy constitution ; we should merit the execration of posterity and mankind. It is not merely with a view to maintain the rights of our country, but of *humanity*, that it is obligatory upon us, to defend our civil freedom and our present republican form of government.

WILL it be said ? It has been said, that we ought not to oppose the interests and wishes of the French nation, since they are engaged in the same cause with us, -- the cause of liberty and republicanism.

ism. When the people of France first rose in their just indignation against despotism, and while struggling for rational and equal liberty in opposition to the United force of surrounding tyrants, we wished them success. We rejoiced in their triumphs over a host of despots. And every assistance which was requested, and which we could grant, without injustice to other nations and injury to ourselves, we readily afforded. Believing they were aiming to assert their native right, we considered them as brethren, and sought their prosperity.---But when unsatisfied with their own freedom, they carried war and slaughter into foreign countries, and conquered, plundered and enslaved the people of other nations---when licentiousness and cruelty marked their general conduct---when justice was disregarded, and caprice and passion governed---when they tyrannized in their turn over their defenceless neighbors, who had never injured them---and when in their conduct to their allies, they added outrage to injustice, and when condescension and submission made them more insolent and oppressive,---every enlightened and unprejudiced American, every friend of humanity, ceased to approve, and became indignant at the barbarity and tyranny of a nation, which appears to be aiming to destroy all order, to annihilate rational liberty, and to spread confusion, carnage and ruin through the world.

WE cannot rationally wish France to be successful, since she has proceeded, after establishing her own liberty, to degrade to impoverish, and to enslave other nations. And her insolence, oppression and injuries toward our own country, it is our duty to oppose; and to maintain our civil rights

rights, against all her attempts to destroy our happy government and our dear bought liberties, which we value more than life.

We can judge of the principles and views of the French government only by its conduct. Although it is pretended, that all those measures and that conduct, which have proved so oppressive to our country, were only the part of a system to overcome their enemies, who were tyrants and scourges to mankind, this cannot be admitted as a satisfaction for injuries, which we have received from them. That policy is erroneous and unjust, which leads them to oppress the innocent, with a view to increase the difficulties of their enemies. But their conduct towards us plainly indicates something more criminal than an indifference to our welfare, or a disposition to oppress us only so far as shall operate to the embarrassment of those, with whom they are at open war. They are evidently aiming to influence our councils, and to obtain the government of the country. They are aiming at universal dominion. And what is the nature of their government? It is, at present, arbitrary and tyrannical, even beyond the old monarchical system. Measures are effected by intrigue, by threats, by violence and force. There is no stability, no security in the government. The constitution and the laws are set aside: And imperious necessity is substituted in their stead; And passion, ambition and avarice are the interpreters, as well as the agents of this novel and indefinite principle in politics. There is then an end to all true liberty. There is no security for life nor property.

To prevent such a state of things, such a fluctuating, arbitrary government instead of our present truly Republican Constitution, demands our utmost exertions. We should resolutely endeavor to oppose the threatening approach of this hideous monster, compounded of despotism and anarchy : and to preserve uncorrupted our civil and political rights.

THE welfare and happiness of mankind in general, as well as of our country, call for our exertions in support of our civil freedom. The fate of America will determine whether a free, Republican Government can long exist among men. If, by weakness and divisions, we should be unable to make a successful stand against the attempts of ambitious despots to enslave us, and of factious disorganizers to spread anarchy and confusion thro' the country, the enemies of liberty, and those who love disorder, will triumph ; and the friends of Republican Freedom will be discouraged. It will be concluded that a Free, Republican Government is inconsistent with the tranquility of the world and the nature of man ; and ambitious tyrants will make this a plea for increasing their power over their fellow men.---We owe it then to mankind as well as to our country, firmly to exert ourselves in defence of our liberty ; and to shew to the world, that we are obedient to civil government and lawful authority, and will unite to support them. If we be friends to genuine republicanism, if we wish for real, rational liberty, we shall endeavor to defend our country's injured rights.

SUCH patriotic wishes and resolutions, I trust, are consonant to the feelings of Americans, at this interesting and critical period. And it is hoped the
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the same noble spirit animates the citizens of the United States, which actuated our virtuous and magnanimous ancestors. Their sufferings and exertions in the cause of freedom were singularly great, and well worthy our imitation. From the first settlement of this country to the late revolutionary war with Britain, Americans have been firm and determined advocates for liberty. Let us shew that this patriotic spirit warms and animates our bosoms; and that we are resolved not to resign our national freedom and independence to any foreign power, without a "manly effort to defend them."

Our *religious* rights and privileges, my countrymen, are, also, in the greatest danger from the threatening and intended influence of French principles and politics in America. If France obtains the dominion and government of our country, the christian religion which is our only hope and assurance of a better life, which is the great support and safeguard of morality, and which our virtuous ancestors preserved for us in its purity, will be soon utterly discarded. Not content with opposing superstition and breaking the shackles, with which popery had bound the conscience and cramped the human mind, the French have destroyed the temples, the rites and every vestige of christianity. Infidelity and atheism are the public boast of some of the men in power in France; and the effect as might be supposed, is prostration of principle, disrespect of virtue, and the general prevalence of licentiousness and vice. If such a state of things should take place in this country, all order in society would be destroyed, the motives to morality would be no more, and we should be deprived of all that comfort, which arises from the
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firm belief of a righteous providence, and of a future state of happiness for injured innocence and suffering virtue. And shall we not rouse every faculty and exert every power to resist this overwhelming, destructive pestilence, which threatens the moral system, and aims to distress the mind, as well as to enslave the body? Without our moral and religious privileges, existence will prove a burden. Let us resolve to maintain them by every means which Providence has put in our power; nor submit to have them wrested from us, until resistance shall be ineffectual. Let us "play the men for the ark of God," which has here taken up its residence to prosper and bless our country.--If we be not wanting to ourselves, we may expect the protection of Heaven, whose favorable interpositions we have hitherto experienced, when oppressed and injured. In good wishes and zealous exertions for the welfare of our country, let us not forget to pray for its defence and prosperity. Let us commend our cause to God, and put our trust in him. He is our shield and bulwark; and from him come our help and our salvation.

AND the most probable means, under God, to secure our rights and privileges, to preserve our liberty, and to be respected, are union firmness and virtue. If we be unitedly and resolutely determined to stand forth in defence of our country's rights, our boasting, threatening enemies will cease from acts of violence, and do us justice. If we be truly virtuous, God will bless and save us from all those, who shall offer to afflict us.

